Vol. XVI No. 4

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

JUNE 1920

TABLE OF CONTENTS

THE RESPONSIBILITY OF THE UNIVERSITY FOR THE TEACHING OF RELIGION . 139
PROFESSOR WILLIAM ADAMS BROWN, D. D.

THE CONVOCATION OF 1920 157
HENRY H. TWEEDY

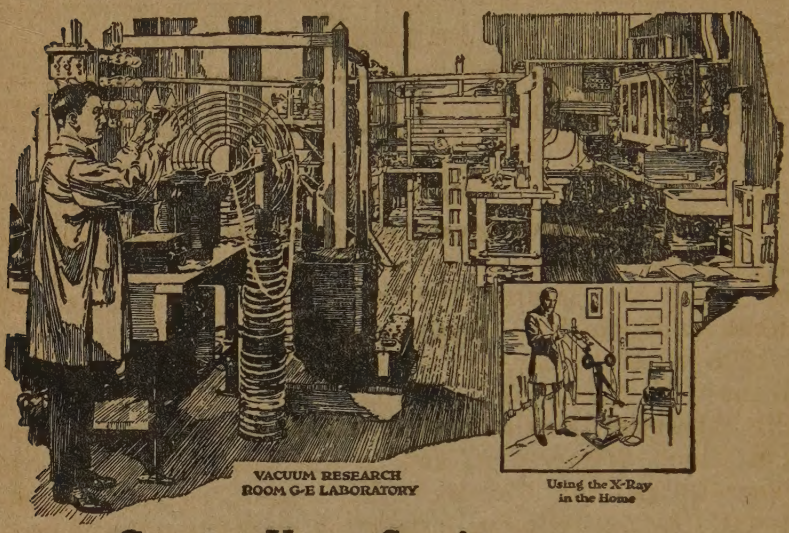
BOOK REVIEWS 161

EDITORIALS 166

SCHOOL NOTES 168

Entered as second-class matter May 26th 1904, at the Post office at New Haven, Conn. under the act of Congress of March 3d, 1879

Acceptance for mailing at special rate of postage provided for in section 1303, Act of October 3d, 1917, authorized on July 8th, 1918.



VACUUM RESEARCH ROOM G-E LABORATORY

Using the X-Ray in the Home

Greater X-ray Service— through Research

FOR years after the discovery of X-rays it was evident that only intensive research could unfold their real possibilities.

Meanwhile, scientists of the General Electric Company developed the process of making wrought tungsten. This proved ideal as the target in X-ray tubes and its use for this purpose soon became universal.

Then further research resulted in the development of an X-ray tube of a radically new type—the Coolidge Tube—with both electrodes of wrought tungsten and containing the highest attainable vacuum.

But the complication of high-vacuum pumps made the new tube in large quantities impossible. The answer to this problem was the Langmuir Condensation Pump, utilizing mercury vapor in its operation and almost automatic.

To meet the need for simple X-ray apparatus during the war—the G-E Laboratory developed the Self-Rectifying Coolidge Tube, which made possible portable outfits at the front. The latest X-ray outfit of this type is so small it can be taken conveniently to the home or to the bedside in the hospital.

Thus the Research Laboratory of the General Electric Company continues to serve, that progress in things electrical may continue for the good of humanity

General Electric Company

General Office Schenectady, N.Y.

Sales Offices in all large cities

95-154A.

Yale Divinity Quarterly

Vol. XVI JUNE 1920 No. 4

THE RESPONSIBILITY OF THE UNIVERSITY FOR THE TEACHING OF RELIGION

By Professor William Adams Brown, D.D.

I am to speak to you of the responsibility of the University for the teaching of Religion. This subject, appropriate under any circumstances, is peculiarly germane to the situation in which we find ourselves today.

Five years ago the Yale Divinity School changed its name to the Yale School of Religion. That change was generally hailed as a new departure. It meant, to the Corporation which approved it, and to the Yale constituency in general, that the University no longer regarded its responsibility for religious instruction as discharged when it trained men for the Christian ministry, but that there were other branches of Christian service equally important for which men might look to her to supply leaders. Today the School resumes its old name. It becomes once more the Yale Divinity School, and proposes to concentrate its efforts upon the training of men for the ministry. Does this mean the abandonment of the earlier ideal? Does it register a step forward or back in the attitude of the University toward religion?

I am sure that I speak for the Faculty of this School, as well as for the University in general, when I say that this most recent change of name, like that which precedes it, means progress rather than the reverse. We can resume the old name, not because we would confine the University's responsibility for religious instruction to the training of ministers, but because we have come to see that this responsibility is too broad to be successfully discharged by any one School, even the School of Divinity.

When, then, Dean Brown asked me to come here and to

(Address delivered at the Convention April 14, 1920)

speak to you on this subject, I was very glad, because it gave me the opportunity to put the special interests which center about this historical School in their larger setting. Yale College was founded by men who believed in the Christian religion and who regarded it as the duty of Schools of higher learning to furnish instruction in religion, not only to those who were going into the ministry, but also to those who were to be leaders in other walks of life. That ancient ideal has been differently conceived at different periods in the history of the Institution, but it has never been abandoned. The existence of required chapel, the Sunday services which bring distinguished preachers from other communities, the presence of Dwight Hall on the Campus, and of Byers Hall in the Sheffield Scientific School —these are but few of many indications of the fact that the University recognizes its Christian character, and feels a responsibility for the teaching of religion.

But it is one thing to recognize an obligation, and another to discharge it effectively. It is characteristic of the age in which we live that old methods are everywhere being challenged. Religion is no exception. There was a time when religion was identified with going to Church and believing a creed, but that time has passed. The reaction against external authority in all realms, which manifests itself in the attack upon autocracy in the State, reappears in religion in the refusal to identify religion with ecclesiasticism. The teaching of the Church is no longer accepted without question, and the ministry of service, of which she once claimed the exclusive monopoly, is now divided by her with other agencies. And yet religion lives on in new and baffling forms, now as ever a major interest of man, demanding recognition and understanding from all who would respond to the spirit of the time and understand the forces which play upon it.

This fact has recently been vividly brought before us by two significant books. The first is entitled "The Army and Religion," the second "Religion Among American Men: As Revealed by a Study of Conditions in the Army." They

are the reports of two committees, one English and one American, which on behalf of a number of cooperating Christian bodies have been conducting a study of the state of contemporary religion as revealed by the men in the armies of England and the United States. These young men, taken indiscriminately from all sections of the people by the military draft, represented a cross section of the young manhood of both countries; and from a study of their attitude toward religion, one can get an unexpected side-light upon the attitude of the larger community of which they are a part.

The two reports represent the results of investigations carried on independently, and yet the conclusions to which they come are surprisingly similar. Both testify to the extraordinary looseness of the tie which binds the subjects of their study to the organized Church. While most of them (this is notably true of the Americans), own to some nominal connection with the Christian Church, it is a tie which sits lightly. What we may call dogmatic Christianity plays little or no rôle. Save in the case of the Roman Catholics and to a certain extent the Lutherans, denominational ties count for little. Of the contents of historic Christianity as set forth in the creeds, of the history, beliefs and present policies of the different Christian churches, these young men seem to know little and to care less. And yet religion was a living factor in their lives. They believed in God, in immortality, in the life of service, in brotherhood; and when they found these personified in a man of vital religious life, they responded to the appeal. There were, of course, exceptions both on the one side and on the other,—men who knew what their religion meant and valued it because they understood it, men who openly scoffed at all religion and would have none of it,—but the great majority were in neither of these groups. They were religious, but unintelligently so.

It is not enough to say that this is a matter which concerns the Church. That is indeed true, startlingly and alarmingly true, and the warning is sounded with all earn-

estness by the writers of both reports. The Church, they tell us, has broken down in her capacity as teacher. If she is to recover her hold upon the people, here is the place at which her repentance must begin, and no doubt this is true.

But it is not the whole truth or even the most important part of the truth. Religion is not a little segment of life that can be isolated from the rest, in teaching any more than in experience. There are religious people who try to do this. There are Churches which are committed to this theory of religious education. The Roman Catholic Church in particular, with its sharp line drawn between the religious and the secular, maps out a section of human life, which it calls religious, over which it claims absolute domination. There are things to be believed and things to be done and things to be experienced, and on these the Church is authority. What she says men must do, whether they like or dislike, whether they approve or disapprove. Outside there is a neutral territory where human reason may range freely, provided only it does not trespass on the sacred ground reserved to Mother Church. But Protestantism, using the term in the largest sense, was born of a protest against this conception of religion. Religion, as Protestantism conceives it, is an attitude toward life as a whole, born out of faith in God and His revelation through Christ, and requiring for its complete realization the consecration of every part of man's living and thinking. From one point of view, indeed, Protestantism was an enormous simplification of religion. It cut down the area of territory reserved for the Church. It made the things to be believed and done for salvation few and comparatively simple. But from another point of view it was an immense enlargement. All life, it said, must be made sacred; the layman no less than the clergyman is a priest of God; social as well as individual life must conform to the standard revealed through religion; and a man must act as a Christian in his home, in his business, in his citizenship, in all the relations of life.

Clearly, then, on such a theory of religion the Church alone cannot assume responsibility for the teaching of re-

ligion. The home must be a school of religion, and the college and university no less. And this has been, until recently, the theory of Protestantism. The Sunday School, far from representing the original ideal of Protestantism, was a device to meet the failure of the true agencies of religious teaching, the home and the day school. Into the reasons for this change and the facts that justify it in part, we cannot here go. It is a long and complicated story of which the history of our own University is an important chapter. It would require us to consider the whole matter of the relation of the Church and State as Protestantism conceives it; to follow the development in America of the theory of the free Church in the free State with its resulting rise of denominational Christianity; to trace the steps by which religion was excluded from the public school and from the state universities in which the system of public education culminates; to understand the causes which in those universities, which, like our own Yale, were the direct children of the Christian Church, have led to the surrender of the responsibility for formal religious instruction outside of that given to the prospective candidates for the ministry in the Divinity School to voluntary agencies, such as the Young Men's Christian Association. However it has come about, the fact remains that the University as a teaching body thinks no longer of religion as a subject of general cultural interest with which the curriculum must concern itself, if it is to face honestly the facts of the real world in which its students live.

There are not wanting signs that the situation at which I have hinted is no longer regarded with the complacency which was the fashion only a few years ago in academic circles. In a number of different quarters the question is being agitated whether the time has not come to restore religion to its rightful place as a subject of university, as distinct from professional, study. The old dilemma, dogmatism versus secularism, is no longer accepted as final by men who face such a group of facts as the Army reports reveal to us. The existence of such a study as comparative

religion, the rise within Christian theology of scientific, as distinct from traditional, methods of approach, the demand for trained teachers of religion which underlies the religious education movement, the existence of such bodies as the Religious Education Association, which bring together from year to year for the discussion of problems of religious instruction theological teachers, college professors, university presidents and teachers in secondary schools, point to the existence of new forces in the educational world with which it behooves believers in academic progress to acquaint themselves. I make no apology, therefore, for the question which I bring before you today as to what exactly our responsibility is for the teaching of religion and how far we are successful in discharging it. What can we, who believe that religion is the most important interest of man and who look to Yale to fit men for the highest service in every form of life, fairly ask Yale to do to fit men to live the life of religion?

There are at least four things which we can ask, which indeed we must ask if we are to be true to our duty. In the first place, we must ask the University to provide competent technical training for those men who are going to make the teaching of religion their profession.

In the second place, we must ask the University to provide religious thinkers—men who will be specialists in religious research. We need men who will study religion as a fact just as our physicists and our chemists study nature, and our psychologists human nature, and our historians the record of human civilization—men competent to furnish us the knowledge on which alone sound judgment can be based in those technical matters with which in the nature of the case the ordinary man is incompetent to deal.

In the third place, we may fairly ask the University, as part of its general task of culture, to give the ordinary undergraduate student such information concerning religion as a fact, its place in human history and literature, the forms of its present manifestation, the function which it fulfills in the life of society and in the progress of the race,

as shall enable him to pass an intelligent judgment upon its existing forms.

Finally, we can ask the University to create such a sympathetic atmosphere toward Religion as an ideal interest and to provide such opportunities for contact with its living manifestations, as shall put the teaching of the classroom in its proper setting and give words that are spoken a fruitful and intelligent meaning.

In the first place, I say, we must ask the University to provide expert technical training for those men who are going to make the teaching of religion their profession. This is the service rendered by the Yale Divinity School through her long and honorable history, and the resumption of the old title means that the University recognizes that responsibility as a definite obligation which exists of its own right and must be discharged in the most effective way possible.

It would be a fascinating and congenial task to consider here in detail what is involved in this responsibility, but that would divert us from the special purpose which has brought us together. It is sufficient to say that this restriction of the Divinity School to the work of training professional teachers of religion does not mean a narrowing of its scope but rather a broadening. We are coming to see more clearly every day, as we face the complex tasks of the new age, how many-sided is the task of the modern Church ,and how correspondingly broad and deep must be the training of those who would adequately fit themselves for its ministry. There was a time when the work of the pastor was comparatively simple. Living in a homogeneous community which accepted the Church as the natural organ for the expression of its religious life, the minister's round of duties was determined for him in advance. There was the Sunday sermon to be prepared, the children to be catechized, the daily round of pastoral visitation and counsel, the quiet hours of thought on the great themes which inspired all three phases of his duty alike—and the story of the ordinary parish minister's life was told. But today the

minister is confronted with a wide range of new and technical problems. There is the call of the foreign field in all its infinite variety; there is the problem of the industrial parish; there is the need of the country church; there are the barriers erected by the presence of men of foreign speech huddled together in the slums of our great cities; there are the problems of finance created by the rise of the modern industrial system with its rapid shifting of population and its extremes of poverty and wealth; there are the problems of denominational competition and the no less baffling and fascinating problems of interdenominational cooperation; there is the great ideal of organic unity which looms large on the horizon of Christendom; and besides all these there are the great undenominational organizations, like the Christian Associations and the Salvation Army, which take the place in Protestantism of the monastic orders of Catholicism and introduce a host of problems of their own. These are only a few of the problems with which modern theological education must concern itself and for which the modern Seminary must fit its men. It is not enough now for a man to know the history, the creed and the tradition of his own Church. He must enter sympathetically into the life and history of all the churches, following that which is best in their life even when he does not share it, that he may know how to cooperate intelligently in that which is for the good of all.

Of one phase of this question of technical training, however, I must say a single word, and that is the problem raised by the modern Sunday School. It is clear that the old system of voluntary religious education has broken down. We did not need the Army reports to reveal this fact. They are only the register and public acknowledgement of what intelligent students have long recognized. How are we to provide for the religious education of our children? Clearly it can only be by persons technically trained in religion. A new profession is rising—that of the director of religious education. Who is to be responsible for training these directors? Hitherto it has been

assumed that this responsibility could be discharged by the Divinity School as one of its specialized functions. But it is clear that the Seminary can at most provide leaders in the movement, trainers of the teachers, but who is to train the teachers themselves? This raises the whole question of University extension, the responsibility of the University for secondary education, a responsibility, I am glad to say, which we are about to face for the first time in our history through the creation of a Department of Education and the calling of Professor Spaulding to its head.

This only I wish to say at this point: that no attempt to face the problem of secondary education can be effective which leaves the problem of religious education out. Columbia recognizes this in including religious education among the subjects provided for in the curriculum of Teachers' College. I am informed that it is the plan of Harvard to make similar provision in connection with their newly established School of Education. It is a fair question whether there is not here a responsibility which Yale, too, must in due time face. In the meantime no time should be lost in establishing such relations of cooperation between the Divinity School and the new Department of Education as shall enable us intelligently to define our responsibility, and, when the proper times comes, to discharge it in the most effective way?

In the second place, we must ask the University to provide religious thinkers—men who will be specialists in religious research. This second function of the University we have always recognized in the character of the men whom we have called to the chairs in our Divinity School. But we are preparing to discharge it more effectively than we have done in the past by the creation in the Graduate School of a special section of religion, which will train men who are giving themselves to research in this most important field.

I wish to emphasize this fact because of its bearing upon the resumption by the Divinity School of its own name. This does not mean, of course, that the professors in this

School will be less interested in problems of religious research than they have been in the past. On the contrary, it means that their function as students will be more clearly differentiated from their function as teachers than it has been in the past. It means that they will be associated with men in other departments of study to whom, like themselves, religion is a major interest, so that the common problems which all alike face can be handled with greater thoroughness and larger grasp than was possible before. It means that such fields as the History of Religion, the Psychology of Religion, the Philosophy of Religion, and Religious Education, which have proved so fruitful in the recent past, will be cultivated at Yale more earnestly than ever. It means that we hope to make here a place where men, who desire to give their lives to research in this most important field or to fit themselves for the training of others in those branches which require special knowledge, will find opportunities for study second to none in the country. Here, too, we touch a fascinating field in which it would be of interest to linger if time permitted and the special purpose of the discussion admitted. But I must pass on to another and more baffling phase of our question, namely, that which has to do with the responsibility of the University for the teaching of religion to that part of its undergraduate constituency which does not look forward to the ministry or to allied callings as its life work. What may we ask the University to do for such men as these?

I contend that we may fairly ask the University, as part of its general task of culture, to give the undergraduate student such information concerning religion as a fact, its place in human history and literature, the forms of its present manifestation, the function which it fulfills in the life of society and in the progress of the race, as shall enable him to pass an intelligent judgment upon its existing forms. And to that end we may ask it, finally, to create such a sympathetic atmosphere toward religion as an ideal interest, and to provide such opportunities for contact with its living manifestations as shall put the teaching of the class

room in its proper setting and give the words that are spoken a fruitful and intelligent meaning.

Stated in this general form most of us would be disposed to recognize this obligation, if only some one would show us how it could be adequately discharged. But here, as so often, it is when it comes to practice that our difficulties begin. No doubt it would be most desirable to give our students such an intelligent appreciation of the significance of religion for life, but how is it to be done? There is, in the first place, the competition of other interests. With so many subjects demanding attention that the curriculum is already overcrowded, how make place for a new one? There is, further, the difficulty of knowing how one ought to proceed even if the time could be found. Granted that an adequate knowledge of religion is desirable, who is competent to give this knowledge? Where shall we find the man or men whose familiarity with the facts and whose appreciation of the values involved we can trust enough to commit to them so arduous and responsible a task? When the churches themselves are disagreed as to the fundamentals of religion, how shall the layman presume to judge between them? Above all, there is the fear that if the University undertakes the teaching of religion, it must abandon that impartiality and objectivity which is the prerogative of science. Vital religion is always missionary religion. It longs to impart that which it possesses. How, then, can we do justice in the classroom to the fervor of conviction, which is the very breath of its life, and yet retain the impartiality which is our supreme duty as teachers?

These difficulties are no doubt real, but they are no greater in principle than meet us in other departments of our University life. Art, too, and literature demand appreciation and sympathy. These, too, confront us with differences of value judgment. In these, too, we recognize a limit beyond which the teacher cannot go—a holy of holies into which the individual soul must enter alone. But we do not, therefore, feel that this fact dispenses us from responsibility for making the contacts and imparting the

knowledge which is necessary to their highest enjoyment. We have courses in the History of Art, in the History of Music, and in the History of Literature for those who are not expecting themselves to be artists or musicians or writers. But in the case of religion, which gives us the highest literature and the highest art, the time which we set apart for academic instruction is reduced to a minimum. In the entire undergraduate department we have only one set of courses dealing specifically with religion as such, namely, the courses which Professor Kent is giving in the interpretation of the English Bible. Surely this is not all that we can fairly be asked to do with so great a theme.

It is true, of course, that in indirect ways the University is doing more than is often realized. In many departments of University instruction the subject of religion is dealt with in connection with other courses. This is notably true in the fields of history and of literature. It is true, too, in the department of philosophy. We teach the history of the Christian Church, the rise of the papacy, the story of the Reformation and of the counter Reformation. We read great masterpieces like the Divine Comedy and Paradise Lost. We discuss the problem of theistic faith and the battle which in every age has been waged between the materialists and the idealists. But these studies are often not consciously related either in the mind of teacher or student to those forms of contemporary religion with which men have most directly to do.

And yet there was never a time when present day religion so much deserved to be studied. Great movements are under way in the life of the Christian Church. Modern missions is affecting in ways far deeper and more many-sided than men often recognize the world's international relations. Yale has already recognized this opportunity and is making her own notable contribution to it in Yale. Within the Church itself, the great shift from individual to social Christianity is going on, and a host of new questions are engaging the attention of an increasing number of earnest students and giving birth to new movements of

far reaching consequence for our social life. There is the question of the relation of the Church to industry, and the responsibility of the Church for social justice and for international good will. There is the problem of modern missions, home and foreign, and above all there is the problem raised by the divisions of Christendom, so baffling in its nature, so disheartening in its results. What, for example, lies back of such a movement as the Interchurch World Movement? What does it promise and what is it likely to perform? Here is a question with which the laymen as well as the minister is concerned, and on which the trained judgment of the University may well be brought to bear.

And quite apart from these movements more or less closely associated with organized religion, there was never a time when the ideal interests to which religion ministers more needed reinforcement from intelligent thought. New religions are growing up about us, unrecognized, even passionately opposed and denied. Socialism has its religious aspect and the labor movement. Such a document as the Platform of the English Labor Party in the guise of an economic program presents what is essentially a religious ideal; and even the radicals of the labor movement call for a consecration and loyalty which finds its parallel only in the great days of the Christian past. What is to be the future government of democratic states will depend largely upon the question whether the idealistic elements in the present radical movement can find adequate and sympathetic outlet in forms that are consistent with law and that move by ordered progress, or whether they will break away from the barriers which now restrain them and join their waters with the forces of destruction.

To furnish intelligent leadership in so complex a situation is a task too great for any one man or group of men. It is a task which calls for the intelligent cooperation of all the elements in human society and of none more than of such a group as constitutes the student body of our great and free universities. But that it may be intelligently dis-

charged, men must know the facts, and it is to the University that they must look to supply them.

This need, I repeat, is being generally recognized, in University circles and provision is being made to meet it. Harvard has a large number of electives in the History, the Philosophy and the Psychology of Religion which are open to undergraduates. The University of Illinois gives credit for courses in Religious Education, provided by the Wesley Foundation. In its course on the problems of contemporary civilization, which is required of all juniors, Columbia includes a section on education in which the need and function of the Church is explicitly discussed. A committee has recently been appointed to revise this section, and it is interesting to note that they propose a much fuller treatment of the problems of contemporary religion. They provide for such subjects as the Christian system of medieval times, Christianity as a focus of learning, art and politics, the Protestant Reformation, the rise of secular learning, art, and politics, the opposition to Christianity on grounds theoretical, ethical, scientific, and political, the adjustment of the Churches, both Catholic and Protestant, to the criticism of Christianity, the Churches today in their external divisions, their beliefs, their relation to education, their social programs. Whether this plan shall be adopted or not, the significant thing is that it should be proposed. When an Institution like Columbia, which has a constituency of such wide and different antecedents so far as religion is concerned, comes to recognize that the Christian Religion is a subject which ought to be brought before all its students as a part of that general culture to the furtherance of which the University is committed, it is a fair question whether Yale may not ask herself whether she is doing her full duty.

What, then, I ask, can we do at Yale to meet this need on the part of our own students? It seems to me that there are four things that we can do. First, we can provide a brief, comprehensive, general course on the fundamentals of religion, introducing our students to the general place

which religion holds in life, the chief forms of its historical manifestation, and the problems which it raises for thought and practice. In the second place, we can provide special electives in the literature, the history, the psychology and the philosophy of religion for those undergraduates who desire to pursue the study further. In the third place, we can make provision in our existing courses for a fuller treatment of those aspects of historical and of contemporary religion which are not now adequately covered. In the fourth place, we can correlate all that has been done or planned, so as to impress the imagination of the students with the University's estimate of the importance of the subject.

To follow out these lines in detail would carry us too far afield. Only the merest suggestion can be given in each case of what might be possible. First of all, I say we should provide a brief course on the fundamentals of religion, designed to interpret to the average undergraduate the place which religion holds in life. It should discuss such topics as the basis of religion in human nature, the needs which give it birth and to which it is the answer, the chief forms in which it manifests itself in experience, and the problems of perennial human interest to which it gives rise. It should explain the nature of religious faith and the significance of historic religion as defining the object of that faith and giving definiteness and content to the great religious insights of the past. It should show the place which the Church holds in the social life of our time and the conflicting social ideals which find expression in the controversy between the different churches. In a word, it should try to relate religion as a fact of present experience to the whole group of the student's intellectual interests, so that the hard and fast line which now separates religion in his thought from other phases of life may be broken down and its many-sided character and far--reaching potentialities be realized.

For most students such a course as this would be sufficient in addition to the courses already given in the interpreta-

tion of the Bible; but there would be others, whose interests were aroused, who would like to carry their study further. For these electives should be provided, designed to develop the possibilities of religion as a cultural study. There should be a course on the psychology of religion following out the lines of James' "Varieties of Religious Experience," and taking up with some thoroughness the important subject of the relation of religious faith to health. There should be courses in the philosophy of religion, dealing not simply with the general topics now treated in such courses, but with the philosophical problems which underlie the historic Christian doctrines,—such as the Trinity, the deity of Christ, the atonement and the like. There should be historical courses, carrying on the study of Christianity which has been begun in the courses in general history, and particularly making men acquainted with the new and enlarged ideal of religious responsibility which appears in such a movement as modern missions. There should be literary courses, interpreting the masterpieces of religious literature outside of the Bible.

It would be too much to suppose that such a program could be developed at once, or even that its importance should at once be appreciated. But in the meantime, much could be done by providing in existing courses for a fuller discussion of the relevant aspects of religion. This is notably true in connection with the group of studies which deal with the existing forms of social organization and existing social and political ideals. Here religion is a factor of the greatest importance whose far-reaching implications are often not recognized until long after they have made themselves felt in action.

Some of you may have read recently an interesting article which appeared in the New Republic of last June by Israel Zangwill, entitled, "Converted Missionaries." The author tells of his having ordered from a newsdealer a new publication called "The International Review," which was to deal with problems connected with the League of Nations. By mistake he received the "International Review

of Missions,' and thus describes the impression which was produced upon him by this unexpected visitor: "When a small boy solemnly delivered to my rural retreat an "International Review of Missions," I was divided between annoyance and amusement. To send me this—me of all persons in the world—to whom missionaries had been anathema since childhood; conceived as a sort of spiritual spiders in wait for the Jewish soul and spinning a wicked web of textual sophistry to entangle it! . . . . Thus pondering I opened the Review of Missions and turned over its pages in ironic expectation of a record of ubiquitous futility. What was my pleasant disappointment to find that it was as much concerned with the League of Nations as the magazine which it mistakingly replaced!" Mr. Zangwill then goes on to quote from five articles in a single issue, all of which in one way or another discuss the new international order that is demanded, and comes to the conclusion that "the missionaries have been converted to Christianity!" Is it too much to say that there are others beside Mr. Zangwill who need similar enlightenment—professors in universities, priding themselves on their catholicity and modernity, who still think of Christianity in terms of its mid-Victorian, not to say medieval, representatives? Is it not time that this University, at least, should recognize what statesmen and publicists are beginning openly to proclaim—that religion is a fact of such paramount social importance that without its aid no hope of permanent social reconstruction is possible—and shape its course of instruction accordingly?

To do this effectively would require the recognition of religion as a subject of undergraduate university study, corresponding to the recognition already given to it in the Graduate School, through the establishment of the section already referred to. Such a section should have at its head a man whose character and ability would insure to the subject the consideration which it deserves. He need not necessarily be a clergyman. He might hold a chair of history, of literature, of philosophy or of psychology, as the

case might be; but it would be his duty from his own point of view to advance the interest of religion as a subject of academic study, and to correlate the work of all those who in the different departments of study were working for the same end.

This is in line with the trend of educational progress today. It is what Harvard has done in principle in appointing Professor Richard Cabot to its chair of Social Ethics. This does not mean, as I understand it, that Professor Cabot will give up his own specialty in medicine, but that he will add to it certain courses in social ethics,—above all, that he will be the center about which the work that is being done along this line in all the different departments of the University, both theoretical and practical, may be crystallized. He will be especially concerned "with the great group of remedial interests, such as medicine, teaching, politics, and the ministry which want to make things different, and not merely or chiefly to describe what now is." Dealing thus not simply with diagnosis, but with treatments, he will be a perpetual reminder of the fact that Harvard regards the efforts to apply ethical principles to the organized life of man in society as one of her major interests, an interest that can rightly claim the energies of one of her most distinguished sons. Something like this, it seems to me, we need to do for the teaching of religion at Yale, if religion is to regain the place which it ought to hold in the life of our University.

More important than the direct effect that such an appointment would have in coordinating our existing teaching and calling attention to the gaps which now exist, would be its indirect effect in helping to create the proper atmosphere in which religion must live if it is to thrive. Heartily as one may welcome and much as one may approve the splendid work that is done by the voluntary religious organizations, which under undergraduate leadership foster the religious life among the students of the University, it must be admitted that there are aspects of religion, and these not the least significant, that cannot find complete expression in this way.

We need to develop organs of common religious life. We need to come together in the college chapel and in our voluntary meetings to witness to the fact that under all diversity of form there is a common spiritual bond which unites us all. But this meeting will be intelligent and this worship whole-hearted and sincere if through our classroom instruction we have learned to know something of the variety of form in which religion has manifested itself in the past, and to enter sympathetically into the meaning of those differing types in which it expresses itself today. True culture fulfills its highest function in helping us to understand and to respect those with whom we differ. Such an atmosphere of intelligent sympathy in religion, as in all else, the University ought to supply. Is it too much to hope that Yale, which has contributed so greatly to religious leadership in the past, may still point the way forward in this hour of new need and of new opportunity?

THE CONVOCATION OF 1920

Another great Convocation at Yale has just drawn to a close. Some appreciative guests called it the greatest. But superlatives are dangerous. Gatherings are "great" in different ways. The safest generalization is to say that those who attended found their minds and hearts fully satisfied by the feast which the speakers spread before them. In numbers the audience reached about the usual proportions. Lampson Lyceum was none too large, while Marquand Chapel was filled to overflowing. The school, numbering about ninety students, was massed in the center, in order that the lecturers might have directly before them those for whom the messages were especially prepared. The framework of the picture was formed by the guests, representing nearly every denomination carrying on work in

(Reprinted by permission from "The Congregationalist and Advance")

the East. It was therefore a typical Yale interdenominational assemblage, incarnating that spirit of church unity without uniformity which is always represented in what is to be known no longer as "The Yale School of Religion," but by its historic title, "The Yale Divinity School." In enthusiasm the spiritual themometer ran high. Again and again the applause was prolonged far beyond the limits of the ordinary expression of approval. The level of interest was as high as it was even, and it was with regret that the three days of fellowship came to a close.

The first session on Monday afternoon opened with an address of welcome by President Hadley, who introduced the Nathaniel W. Taylor lecturer on theology, Prof. George M. Stratton, Ph.D., of the University of California. Dr. Stratton chose as his theme, "Anger in Religion and Morals," a fascinating subject in the light of the experiences and aftermath of the war. The first lecture dealt with the new importance of instinct and emotion; the second with the uses of anger and pugnacity; the third with the dilemma of religion and the contrast between angry and angerless faiths; and the fourth with the education of anger and its kin. The series was marked by its wealth of material, its admirable organization, the fairness and frankness of its discussions, and its pellucid clarity of style. Every idea was presented in clean-cut Anglo-Saxon. Not a word was wasted. The mind was gripped by the first sentence and held until the last. It would be difficult to find in the literature of psychology a clearer discussion of the place of anger, its functions, its values and its dangers. The practical rules given for disciplining this and other unruly passions were exceedingly helpful. Representatives of both pacific and militant Christianity seemed to be persuaded and satisfied, and all agreed that in the great Taylor series these lectures marked one of the heights.

The Lyman Beecher Lectures were given by one of the best known and most popular of our New England preachers, the Rev. Albert Parker Fitch, D.D., formerly the President of Andover Theological Seminary and now the Professor of the History of Religion at Amherst College. Under the general title of "Preaching and Paganism," Dr. Fitch turned aside from the more familiar homiletic paths, choosing to launch out upon the sea of life, chart the theological and philosophical currents of the present, indicate the rocks and shoals which threaten adventurous sailors, and point the safe harbor toward which every wise ecclesiastical mariner should sail. The early lectures were devoted to discriminating discussions of humanism, naturalism and religion. With all the personal power and literary charm for which Dr. Fitch is so widely known and appreciated, the virtues and vices of humanism were indicated, and the philosophical inadequacy and moral bankruptcy of naturalism laid bare. Against this background the essential relation between the religious experience and those absolute values, which the mind demands and in which alone the soul can rest, was set forth in a passionate summons to true and religious, that is, doctrinal preaching. The lecture on worship, as a presentation of the ideal, deserves the widest circulation among our non-liturgical churches, and indeed among all.

At the first of the evening sessions the Rev. Joseph Fort Newton, D.D., formerly the minister of the City Temple, London, and now of the Church of the Divine Paternity in New York, gave an interesting account of his unofficial ambassadorship from our country to Great Britain. On Tuesday evening Pres. Howard S. Bliss, D.D., of Beirut, was to have spoken on "America and the Near East." Owing to his serious illness, his place was taken by Sec. James L. Barton, D.D., whose recent experiences in Turkey, Asia Minor and Palestine formed the background of an unusually illuminating and practical discussion of the problem presented by that governmentless portion of the earth. On Wednesday

afternoon, Rev. Prof. William Adams Brown, D.D. of the Union Theological Seminary, now Acting Provost of the University, spoke on the responsibility of the University for the teaching of religion. Facing frankly all the difficulties involved, Dr. Brown presented a practical fourfold program which it is hoped may be carried into action. A significant beginning will be the two hour course in the Bible, which Dean Brown will give to the college students next year.

The Alumni Lecturer was Rev. Williard L. Sperry, D.D., minister of the Central Congregational Church in Boston. Dr. Sperry's fresh and fascinating treatment of "Original Sin from the Modern Point of View," made an unforgetable evening in the lives of many of his hearers. If more preachers would study the art of so growing doctrine out of life, and of presenting it with the scientific knowledge, the familiarity with modern literature, the beauty of diction, the intellectual clarity and genial humor, which marked the treatment of this somber theme, Dr. Fitch's contention that religious preaching is doctrinal preaching, and Dr. Jefferson's insistence that such preaching is the most interesting and the most rewarding, would be abundantly justified. The meeting of the Connecticut Alumni, at which Rev. William G. Lathrop, of Mount Carmel, Ct., was elected president, was followed by an informal dinner. Dr. Charles A. Dinsmore, of the First Church in Waterbury, who in the fall will take up his work in the school as Lecturer on the Bible as literature and the religious content of literature, outlined the plans for his courses, and Professor Beach summarized the experiences and impressions of his recent visit to China. Dean Brown brought the Convocation to a close.

Henry H. Tweedy.

God in a World at War. By Douglas Clyde Macintosh, Ph. D., Dwight Professor of Theology in Yale University. pp. 60. London, Allen & Unwin, [1918].

Within brief compass and in clear and simple language Professor Macintosh has given a theologian's answer to the fundamental questions of religious belief made urgent by the war. The four chapters are on God, God and History, God and Evil, God and the Individual. The treatment is marked by a sober and balanced judgment and an assured conviction that a religious and Christian view of the world and life and death can justify itself in the face of the worst adverse facts of experience. It is not only by the war but by our present knowledge of the world and our common experience of good and evil that the questions here discussed are brought home to us. Critical events only make more people ask them with new anxiety; but the facts of evil and sin are always with us, and this little book cannot but continue to be helpful to those who ask such questions and to those to whom the questions will always be put by troubled minds. It can be purchased from the Macmillan Company for fifty cents.

F. C. Porter.

The New Orthodoxy. By Edward Scribner Ames. University of Chicago Press. [1918]. pp. ix and 127. $1.00.

This readable little book is a rather bland and eirenic presentation of the religious views of the author of "The Psychology of Religious Experience," whose definition of religion as "the consciousness of the highest social values" and whose reduction of God to the God-idea, a symbolic representation of these social values, are well known. The chapter on "The Dramatis Personae" of the new Orthodoxy gives a somewhat veiled expression to this peculiar interpretation of the religious object—peculiar, that is, for the pastor of a Christian Church.

D. C. Macintosh.

The Christian Doctrine of Faith. Edited by James Hastings, New York. Chas. Scribner's Sons, [1919]. pp. ix and 419.

This volume, like its predecessor, the volume on Prayer, aims at bridging the gulf between the professor's lecture room and the preacher's study. "It is a study of the Doctrine of Faith, so arranged that each chapter can be taken by itself and made the basis of a sermon or lecture." There are eighteen chapters, which ought to make it possible for our hard worked modern ministers to secure materials for as many sermons.

D. C. Macintosh.

Summit Views. By John Edward Bushnell. Fleming H. Revell Co. $1.25 net. pp. 190.

This is a collection of thirteen sermons by the Pastor of the Westminster Presbyterian Church in Minneapolis, Minn. In an estimate of the volume Ralph Connor writes; "Other sermons there are in this book quite up to the high level reached by the title sermon, and in every sermon will be found stimulating thought and tender feeling richly and artistically combined."

Henry H. Tweedy.

Practical Inter-Church Methods. By Albert F. McGarrah. Fleming H. Revell Co. $1.75 net. pp. 335.

This is an encyclopedia of plans and methods of inter-church work, which have been tested and approved. It is offered as a supplement for the more comprehensive and technical "Manual of Inter-Church Work" edited by Dr. Guild. The author is an efficiency expert in the New Era Movement of the Presbyterian Church, whose other volumes, "Modern Church Management," "Modern Church Finance," and "A Modern Church Program," have been exceedingly useful. The four books taken together form a church efficiency library, which should be in the hands of every pastor, especially in these days of the Inter-Church World Movement.

Henry H. Tweedy.

Unofficial Christianity. By Shelton Bissell. Richard G. Badger, The Gorham Press, Boston. $1.00 net. pp. 98.

Here are eight rather unusually interesting and thoughtful sermons, which should prove most helpful, especially to persons who find themselves out of sympathy with ecclesiastical and ultra-conservative forms of Christianity and to perplexed minds, whom the experiences of life are leading not from faith to faith but from faith to doubt. The contrast which the preacher draws is the familiar one between the modern interpretation of the religion of Jesus, without bigotry, superstition, or dogma, and the mediaeval obscurantism and narrow sectarianism, which retard the coming of the Kingdom of God. The author, a graduate of this School in the Class of 1902, evidently belongs to the teaching ministry so urgently needed in the present.

Henry H. Tweedy.

Theology as an Empirical Science. By Professor D. C. Macintosh. Macmillan Co. pp. 270. $2.25.

This is an unusual book, and if true, revolutionary; indeed it is remarkable anyhow in its audacity. It begins by assuming the existence of God,—a presupposition "peculiar to empirical theology," as we assume the ground under our feet, and by the same token ends by deducting the devil out of existence, while God becomes the Pragmatic Absolute.

The title chosen indicates the author's interest in method. Theology must become an empirical science in order to salvage God and religion from the battle-field where both rationalism and traditionalism have gone down to defeat before empiricism. In this volume which the author says might be called "The Theology of Experimental Religion" he answers in the affirmative the following crucial questions: First, is there religious perception? Second, on the basis of the data thus obtained, can we generalize as to what the divine Being does on the fulfilment of certain discoverable conditions? Third, on the basis of these laws or

generalizations, is it possible to construct a theological theory in a scientific manner?

The author's initial presupposition is a bold adventure; his discussions of traditional theological phrases refreshing and illuminating; his straight forward investigation of the data of theology found in the New Testament corrective; his recognition of experience fundamental, and his reliance on the pragmatic noteworthy.

Professor Macintosh regards the philosophy of religion as beyond the scope of his treatise on theology. But unless he is able to justify this restricted use of the word "theology" by an accepted criterion, is not argument impossible? Can we assume the existence of God as the chemist assumes the existence of an entity called "matter" and examine it with scientific technique? What becomes of the chemist's entity? An empirical science sticks to common experience. Is the existence of God a "common human acquaintance"—an object describable, communicable, verifiable? Can we speak of God as we speak of the nature of things and persons as an "ordinary experience?" Again, God is assumed as the "Object of religious dependence" when religious experience is "at its best." How can we decide when religious experience is "at its best?" How would we decide between the theo-centric and the Christo-centric religious experience? Phychologically, what is the "Christian experience of salvation?" Is the Object perceived or inferred?

The impression grows upon the reader that the writer has been dogmatic in excluding (theoretically) the philosophy of religion from a treatise of theology, and that he has been more than empirical in that portion of the field which he has left himself for his adventure.

Orville A. Petty.

Religion Among American Men. (As revealed by a study of conditions in the army.) Committee on the War and the Religious Outlook, Association Press, New York, [1920]. 155 pp. $1.25.

Bishop Brent and Rev. Paul D. Moody, Headquarters Chaplains of the American Expeditionary Forces, characterize this book as redhot convictions regarding religion and the church, expressed before the uniform had been laid aside, of men who had walked often hand in hand with death, and, for the first time in their lives, looked daily and unafraid into the stern face of danger. No religious worker with young men can afford to be ignorant of its conclusions. The first part, dealing with the state of religion among American men when they entered the army, passes a silent judgment on much of the religious education and training which the church has provided during the past quarter century; and it must be admitted that the picture, the fidelity of which cannot be questioned, leads to sober reflection. The second part, which describes the moral and religious status of American manhood as it emerges from the baptism of fire, contains the best material anywhere available for a constructive moral and religious program to meet the needs of these men of twenty-one to thirty-one years of age, to whom the church must minister in the next quarter century.

Henry B. Wright.

War Time Agencies of the Churches: Directory and Handbook. Edited by Margaret Renton, Federal Council of Churches of Christ in America.

Whatever may have been the truth regarding the church in the early days of the war, this little book proves to the satisfaction of any fair-minded reader that Peter was not sitting by the fire and warming himself during the heat of the conflict. It is a record of solid achievement by separate church agencies, interchurch bodies, and other cooperating organizations, which cannot be overlooked by those who seek to discover the sources of American idealism. Especially valuable is the bibliography of war-time publications of the churches and lay agencies (including the Y. M. C. A. and Y. W. C. A.), an indispensable supplement to Bradshaw's "The War and Religion—A Bibliography," previously published by the Federal Council.

Henry B. Wright.

SCHOOL NOTES

The Junior Class held its Stunt Night on the evening of March 26. The first part of the program consisted of a mock moving picture entitled, "Why Girls Leave Home in Four Parts." Clyde Roddy starred as Mary Pickford, supported by H. K. Eversull as Douglas Fairbanks. Another clever feature of the program was a class of philosophers, in which Guy W. Churchill, appearing as Lotze, carried off the honors of the evening. The School Quartette rendered several selections. A large and appreciative audience enjoyed the program. Great credit is due A. B. Coe, who had charge of the entertainment.

The basket-ball team closed the most successful season in the history of the School. But one game was lost, and that defeat was wiped out later. The team won a clear title to the championship among the religious schools of the east, disposing of such strong teams as Union, Boston University and Princeton. Perhaps the fastest games were those played against Union, the first in New York, which was won by Yale 23-20, and the second in New Haven, also won by Yale 28-26. The men who carried the colors of the School were: C. W. Schartz '20, E. E. Cummins '20, W. H. McCance '21, C. H. Roddy '22, H. S. Hardcastle '22, D. G. Smith '22 and A. K. Chalmers '22. The record for the season is as follows:

Yale D. S. 38, Yale School of Music 26.
Yale D. S. 25, Boston University 27.
Yale D. S. 54, Hartford Seminary 8.
Yale D. S. 48, White School 10.
Yale D. S. 23, Union Seminary 20.
Yale D. S. 21, Boston University 16.
Yale D. S. 52, Hartford Seminary 14.
Yale D. S. 28, Union Seminary 26.

The annual School Banquet was held Wednesday evening, May 19, in the United Church Parish House. It was well attended, and a very enjoyable time was had by all. Prof. Sneath officiated as toastmaster and kept his audience in good humor. Dean Brown spoke for the School, Professor Walker for the Faculty, and Mr. Bainton for the Alumni. The various classes were represented by R. B. Culver '20, F. W Hagan '21, and A. B. Mygatt '22.

Immediately following the School Banquet the Middle Class gave a very fine entertainment. A musical extravaganza, in which Messrs. Dukes and Harpole performed as end men, was the feature of the evening.

Dean Brown has just returned from one of the most extensive trips he has ever taken in the interests of the Divinity School. He visited twenty-four of the leading colleges of the South and presented to them the claims of the ministry and the advantages and privileges of the Yale Divinity School.

The results of the Downes Contest in the reading of the Scriptures and Hymns were as follows:

Class of 1921; First Prize, Edwin Roy Holden, B.A., Wesleyan University, 1918.
Second Prize, William Albert Dalton, B.A., DesMoines College, 1914.
Class of 1922; First Prize, Albert Buchner Coe, B.A., Western Maryland College, 1909.

Second Prize, Earl Franklin Nauss, B.A., Huntington College, 1917.

The results of the Mersick Sermonic Contest were as follows:

Class of 1921; First Prize, Elmore McNeill McKee, B.A., Yale University, 1919.

Second Prize, Paul Austin Wolfe, B.A., Carleton College, 1918.

Class of 1920; No awards due to the fact that the Class voted not to hold a contest.

The election of officers in the Y. M. C. A. for the coming year resulted as follows:

President, H. N. Dukes '21.

Secretary and Treasurer, A. B. Coe '22.

Chairman of Social Committee, A. K. Chalmers '22.

Chairman of Athletic Committee, C. H. Roddy '22.

Chairman of Devotional Committee, H. S. Hardcastle '22.

The editor wishes to call attention to the fact that, according to the above election, the "solid South" has at last come into its own.

The Junior Class spent a very enjoyable evening at the home of Professor and Mrs. F. C. Porter on the 16th of April. Practically the entire class was present and took part in the general entertainment. A varied program, including songs, speeches and readings, was much enjoyed by all.

On the evening of March 26, the Senior Class gathered at the home of Dean and Mrs. Brown, and listened to an excellent address by a fellow member of the Senior Class, Mr. Coyle. The speaker, who spent over a year in Russia, gave a very interesting and instructive account of his experiences. The meeting was thrown open for questions, and a great deal of interest was shown.

The University Handball Team, which in many ways, had a very successful season, was made up almost entirely of Divinity School men. Messrs. Wigfall, Schwartz, Reid, and Isely represented the School.

Much interest has been shown in the School in the coming Presidential election. Not to be outdone by Chicago and by the University meeting, the School had a Republican convention of its own. Much enthusiasm was shown on the part of the adherents of Hoover, Wood and Johnson. The convention was almost unanimously carried by Hoover, with Johnson a very poor second and Wood third.

BOOKS FREE FOR THE POSTAGE

TO MINISTERS, STUDENTS FOR THE MINISTRY, AND FOREIGN MISSIONARIES.

BY EMANUEL SWEDENBORG

Any or all of the following three cloth-bound volumes will be forwarded to any minister, theological student, or foreign missionary, who will send us 15c. to cover mailing cost for each book, without further cost or obligation of any sort.

ARCANA CŒLESTIA, VOL. 1.

Takes up the first nine chapters of Genesis, verse by verse, and brings out the internal or spiritual meaning that lies within the literal story. It helps greatly in making clear the account of the Creation of the Garden of Eden and of the Flood, and strengthens one's belief in the Holy Bible as the very Word of God. 800 pages. Postage, 15 cents.

HEAVEN AND ITS WONDERS, AND HELL

Gives a clear and rational explanation of the nature of death, of man's entrance into the spiritual world, and of the organization of that world and of the life therein. These presentations are in harmony with the teachings of Holy Scripture. 350 pages. Postage, 15 cents.

DIVINE LOVE AND WISDOM

Treats of the creation of the universe. Explains the trinity in God. 277 pages. Postage, 15 cents.

We act as Distributing Agents for these books, and can unreservedly recommend them as of great value in your work. In order to secure these books enclose currency or stamps and address Department F

J. B. LIPPINCOTT COMPANY

EAST WASHINGTON SQUARE PHILADELPHIA